

served by our divinity, which was still watching
over me/
Perhaps he slaughters a goat in honour of the
same, and
puts the gall on his head ; and when the goat
cries out for
pain of being killed, he says, ' Yes, then, there Is
your animal,
let it cry, that ye may hear, ye our gods who
have preserved
me ; I myself am desirous of living on thus a
long time here
on the earth ; why then do you call me to
account, since I
think I am all right In respect to you? And
while I live, I
put my trust in you, our paternal and maternal
gods.'" /

"Black people," say the Zulus, "do not
worship all
Amatongo indifferently, that is, all the dead of
their tribe.
Speaking generally, the head of each house is
worshipped
by the children of that house ; for they do not
know the
ancients who are dead, nor their laud-giving
names, nor their
names. But their father whom they knew Is
the head by
whom they begin and end In their prayer, for
they know
him best, and his love for his children; they
remember his
kindness to them whilst he was living ; they
compare his
treatment of them whilst he was living, support
themselves
by It, and say, * He will still treat us in the
same way now
he is dead. We do not know why he should
regard others
besides us ; he will regard us only/ So it is then
although
they worship the many Arnatongo of their tribe,
making a
great fence around them for their protection ;
yet their father
Is far before all others when they worship the
Amatongo.
Their father is a great treasure to them even
when he Is
dead. And those of his children who are already
grown up
know him thoroughly, his gentleness, and his

bravery. And
 if there is illness In the village, the eldest son
 lauds him
 with the laud-giving names which he gained
 when fighting
 with the enemy, and at the same time lauds all
 the other
 Amatongo ; the son reproves the father, saying,
 We for our
 parts may just die. Who are you looking
 after ? Let us
 die all of us, that we may see into whose house
 you will
 enter.² You will eat grasshoppers ; you will no
 longer be

¹ Rev. Lewis Grout, *Zulu-land, or* of care they are afflicted,
 that if they
Life among- the Zulu-Kafirs (Phila- should all die in
 consequence, and thus
 delphia, N.D.), pp. 137, 143-145. his worshippers come to an
 end, he

² "That is, they suggest to the would have none to
 worship him ; and
 Itongo [ancestral spirit, singular of therefore for his own
 sake, as well as
 Amatongo], by whose ill-will or want for theirs, he had better
 preserve his